/70 cont./

a. Distinction by the somatic element.

582 As was said, the law of exogamy is in effect among all
563 these tribes (except the Makú). The Taryana of Iauareté, for example, obtain for wives the women of the Tukano tribe residing in the neighboring povoado called Umarí, both
563 povoados on the Uaupés River. Vice versa, the Tukano of
• 144 Umarí take as wives the Taryana women of Iauareté. According to present knowledge about heredity, the paternal genídios /genes/ (1)

1. The new science, Genetics, verified and admits a granular conception of heredity. The germ cell of the human being contains in its nucleus 24 pairs of chromatic points, they are the chromosomes, each of them being made up of smaller parts called gene or genídio (from the Greek root gen, which indicates to generate).

are blended and balanced. One can expect, then, that the physical aspect of the Taryana (of Tukano mother) will not present notably characteristic physical features that would
144 distinguish them from the Tukano (of Taryana mother). This compulsory crossing, which dates from many generations, explains to us the similarity of physiognomic features, which we find today among individuals of different tribes (2).

2. We observed a typical case, among the many, in August of 1956, during an excursion to the stream Umarí, tributary of the Tiquié (near Parí-cachoeira). We found in Piracema, povoado of the Desana tribe on the Umarí, a boy with physiognomic features extraordinarily similar to those of a Desana youth who served us as an oarsman, and from this very povoado. We verified, however, that the boy belonged to the Tukano tribe, of the povoado called

/70 cont./

144 /footnote 2 cont./ Floresta on the left bank of the Tiquié. In reality the boy and the youth, between themselves, are baxsúkãra, that is, cousins designated for preferential marriage. Actually, the boy, son of a Tukano father, had as mother a Desana from the povoado of Piracema, and aunt of the youth, our oarsman.

142 144 Nevertheless, documenting diverse ethnic origins, with a surprising resistance to the leveling biological factors, one notices /71/ types quite distinct somatically (3).

3. We have found, within the same tribe, but belonging to different subtribes, quite distinct somatic types. For example, the Tukano of Iuquíra (Ihurwá subdivision) exhibit a noticeable difference from other Tukano subdivisions: they are fairer, with a higher and straighter forehead, more delicate features. Likewise the Pirá-tapuya of the povoado S. Paulo on the river Papurí, the Desana of Piracema on the Umarí exhibit characteristic physiognomic features that distinguish them from other groups of the same tribe.

It even seems to us that five or six somatic types or normo-types, with their peculiar features, can be distinguished on the Uaupés. We shall try to sketch the features of some of these somatic types, which, lacking other criteria, and because it is simpler, we shall name according to the tribe where we found the greatest number of individuals with such lineaments.

1) Tukano type.

142 Bronze-colored skin. The children are more reddish, approaching copper. After physical exercise (running, working) they become notably copper-colored.

304 /72 cont./

[142] [144] Generally long ears, pyriform, protruding, and with the lobes almost always held tightly. In all the cases that we could verify (more than two hundred individuals of both sexes and from various tribes, whose anthropometric measurements we took), we could observe on the dorsal part of the auricular pavilion (on both pavilions or only one, and generally in the lower part) a scar of varying shape and size. In many cases it looked like teeth marks, with the mark of two or three teeth. No one knew or they all refused to give any explanation for this scar, answering, as they frequently do, "I do not know," or "that is the way it is," or again "it is from birth." A young woman affirmed that it was her uncle who executed it, and she did not want to say anything else. A youth gave the information that it had been done by his mother when he was still small, for the purpose of his later being able to attach the feather for the dances there. An explanation that obviously was not satisfactory, because he did not have pierced ears. [115] [192] Dorotéia Brito, much later, told that such a scar is called Wãx-tĩ-bu'békaro (orifice of Wãx-tĩ), but did not say anything about the origin, affirming that it was from birth. It seemed to us that we could establish, as in fact we did: 1st, that it is artificial, from the appearance; 2nd, it is done before the puberty rites, because we found it on prepubescent children; 3rd, the name of Wãx-tĩ-bu'békaro is an indication that they judge it to be of magic or transcendental value. Maybe even a rite of symbolic value, like the circumcision of the Jews. [115] [553] These provisional conclusions were confirmed in September of 1956, when the Tukano Antônio Barreto, who exhibited these scars on both ears, not only confirmed the term Wãx-tĩ-bu'békaro, but added that it is done by the father, by the mother, or any other person, after the child has received a name (cf. Rite of the imposition of the name, VIII-1, b (4)), that is, from 3 to 5 years of age. He maintained, however, that he did not know its significance.

/72 cont./

142 Wide mouth, thick lips, frequent prognathism, although
• 144 slight, ugly dentition, with yellow teeth, many cavities and
[164] defects. Few individuals over 20 years old had all their teeth. Not rarely canines and incisors were malposed or maloccluded.

Rounded chin, small, at times almost imperceptible, and frequently ending in a small and elegant point.

Neither mustache nor beard (4).

4. Men with a discreet mustache and even with a small beard on the chin are found with considerable frequency among the Ihwãna, Roéra, and Íde-masã tribes, the Arwáke of the Içana, and the tribes of the Caburí.

*[192] A few individuals of the male sex exhibit some sparse mustache or beard hairs and /73/ try to eliminate them by depilation (poá-ri kuré:) with the fingers. It is the usual process for pulling out the hair of the arms, legs, and other parts of the body, on oneself or on others (5).

5. Wallace also reports: "The men have very little beard, and even this little they pull out, plucking out the hairs. Men and women, all pull out the eyebrows (which is not true today, it seems, or it would be more rare) and the hair of the armpits and of the genital parts" (op. cit., 617).

*[192] We have seen, for the axillae, that they use the following depilatory process: a ball of breu /a kind of resin/ or of the resin called sí-pé, which is pressed together and rubbed on the axillae until it holds and pulls out the hairs. To appear smooth is a quality of elegance, according to their aesthetic tastes.

/73 cont./

142 Black hair, or more commonly dark brown, almost black,
144 straight, shiny, coarse and thick; many times, though, burned by the sun (6).

6. Among the Makú, Íde-masã, Roéra-masã, Yebá-masã, Hanẽrã, Edúrya, and Ba:re-masã, cymotrichous types are common. We could see and photograph some women who exhibited black hair that was fine and cacheados /curled in ringlets/.

178 The ones who have attended school wear it in a regular length,
302 combed, and parted on the left side; the others have it cut with scissors with a short fringe on the forehead, behind the ears, and on the neck. Up to a century ago they used to let it grow in long braids (7),

7. A. Russell Wallace wrote in 1850: "The men do not cut the hair, they let it hang in front in a long braid, tying it around with cords, or they let it fall in the middle of the back, often as far as the thighs. The hair of the women falls loosely over the shoulders and is cut with a moderate length" (Viagens pelo Amazonas e Rio Negro /Travels on the Amazon and Rio Negro/, 616).

which might reach as far as the thigh. The women, instead, trimmed it a little, perhaps in order not to be inconvenienced in their work. Today the women have it a little below the shoulders, more or less fastened with a ribbon or pin. One sees some children with the hair quite shorn, but growing in breadth, as if it were a lion's mane (8).

8. Hair cut this way, "like a lion's mane," although with a wider zone, that is, about 5 or 6 centimeters, has been seen, likewise, in caboclo children of the Rio Negro. Perhaps the natives have imitated these examples.

/73 cont./

142 In some few cases, hair becoming thin due to loss; not, however,
144 complete baldness. Rare and late graying, thanks to the use of some dyeing lotions. No case of albinism or erythrism in the eight or ten thousand Indians whom we have visited.

The rest of the body is not very pilose; the hair is fine and brown, more or less the color of the skin, and thus it is barely distinguishable from it.

He is of short stature and short neck. They ridicule the whites for having so long a neck. Well-formed torso, slightly longer /74/ than the inferior members on those of the male sex, and with an even more noticeable difference on those of the female sex, without, however, coming to be inelegant. Broad-chested, with an ample thorax, and with hips considerably narrower than the shoulders. In the men, after 40
[145] years of age, the belly often large and sagging, which gives the
[262] torso a chubby appearance. The disproportionate development of the stomach, as a result of an excess of nourishment preponderantly of mandioca flour, is already noticeable in all the children from three or four years of age.

[832] The young woman is always plump in body, which is considered a feature of elegance; she sometimes comes to exhibit a chubby appearance. Ordinarily the women have the bust elegantly inclined backwards, perhaps due to the way they carry the loads, in large baskets the length of their backs, but tied to the forehead with embira. Perhaps this is also the cause of an exaggerated development of the sternum.

[832] The individuals of the female sex have the gluteal region well developed, although not exaggeratedly, a quality, by the way, appreciated also as a factor of female elegance.
* [192] For this reason, the ones with a slimmer body are objects of derision, as desnalgadas /thin ones/, duxkú. It seems, however,
[481] that there is no artificial process for the development of that region, and that the very way of walking, with the torso well arched toward the rear, the abdomen forward, and the chest and head quite erect, or even inclined backward, is what sets off the gluteal proportions

/74 cont./

142
144

Arms and legs well formed (9).

9. "The Tucano type presents quite a good appearance. Of regular stature, light bronze color, round head and eyes (?), hair generally black and short; he has a conjunction of such handsome proportions that, in perfect immobility, he could be taken as an artistic statue of bronze." Mons. Lourenço Giordano (Boletim Salesiano, February of 1918, p. 31).

The former notably developed through the exercise of rowing, which gives them a span of arms always greater than the height, up to 10 or even 15 centimeters.

Muscular chest in the men. Hemispherical and voluminous breasts in the maidens, also constituting an element of elegance for the young women. Sagging like the udder of a nanny goat in the women beyond a certain age. This due to the fact that they are always bending and swinging when they work (10).

[145]
[481]

*[192]

10. Slender and long breasts are likewise objects of derision. They nickname such women "mother of the Curupira, Boraró-paxkó." We have seen women with breasts so long that, passed under the arms, they are sucked by the children placed behind them on the back.

/75/ Small hands, regular fingers. Feet, on the contrary, large; the tip of the toes is wide, as in a fan, due to the way of walking. Digits with a narrow base and flattened top, with a wide space between them, especially between the great one /Port. polegar, thumb or great toe/ and the next one; a fact that allows them notable prehension (securing and raising objects with the feet, or even guiding the wheel of a launch and rowing).

/76 cont./

732 /footnote 14 cont./ due to weakness of the organs, were not able to walk until five years of age, after long treatment. Among the cases of pronounced hebetude, we recall two adults of the male sex, one from the Huhúdëne tribe in Uapuim-cachoeira (river Aiarí), and the other a Taryana of Iauareté, known as Marcelino, "Contented," because he laughs at anything.

481 Completing this profile, it should be noted that they are slow of movement, at times clumsy in their way of walking. They walk with a short step (15),

15. In the military formations of the children, at one of the schools of the Salesian Missions, we could verify the tendency to accelerate the march.

like small jumps; many drag slightly and set the tip of the toes apart laterally, and the heel barely touches the ground.

516 They do not remain on their feet very long, almost always leaning more on one foot (the left one) and just on the tip of the other one. The woman withstands being on her feet less than the man. The most common and lasting position, when still, is the squat; it is the normal position for eating, even when they could do it sitting down. When they sit, they prefer low seats or the ground, and then they never cross the legs.

Let us now note some features that vary in this profile that we have sketched.

2) Pirá-tapuya type.

142 Skin lighter than in the Tukano, and face slightly or
144 markedly elongated. Zygoma less prominent. Lissotrichous hair, lighter brown.

/76 cont./

142 144 Brown eyes; sometimes quite light, mainly in the children. High nose, but somewhat flat at the tip and large. Regular mouth, better formed set of teeth, small chin, rounded in the natural curve of the face; thick lips. The physiognomic features, however, are less attractive than in the Tukano.

A taller type than the Tukano, and also less plump of body.

3) Taryana type.

Lighter in color than the Tukano, he likewise has a more elongated face, but with more prominent cheekbones.

/77/ The nose is high, straight, with nevertheless a very wide point and big nostrils. Square forehead, less curved laterally, straighter and wider than in the Tukano. Wide mouth, a chin quite large and sometimes quite pointed.

Less plump body and average stature like the Tukano.

4) Makú type.

Lighter skin, of an earth-colored paleness. There are almost always cymotrichous types, with dark, thick, and sometimes fine hair.

Small forehead, receding, zygoma less noticeable. High and thin nose. More open eyes, almost Caucasian. There are types with more delicate and attractive features than those of the other tribes, although one does find groups with an appearance that retraces greater degradation.

Body slenderer and shorter. He is more similar to the whites than those of the other nations.

5) General observations.

The Desana are smaller, lighter than the Tukano, and of more delicate features, and therefore in general more attractive in appearance. And among these various tribes, the Yuriti,

/77 cont./
142 Suryãna, and Íde-masã are lighter (16).
• 144

16. The hair, too, corresponding to the pigment, becomes less dark. In a Suryãna adolescent from Acuaricuara, it was as reddish as the beard of one of the Hollandish Missionaries who was evangelizing them.

184 The Íde-masã, Barã, and Kubêwãna exhibit the handsomest types.
171
*192

b. By the cultural elements (work and industry).

[322] The Tukano are the manufacturers of the banquinhos /small
[531] benches, footstools/, which they decorate with their characteristic paintings. And many times the lines of the bench appear on their objects as a decorative element, for example, the curve on the cigar case and on the handle of the oar.

[285] The Desana are specialists in making panniers and mats;
[531] also with colorful ornamentation in original motifs.

[501] The Tuyuka were the first manufacturers of canoes, selling
[439] them later to those of other tribes, who today are beginning to imitate them, without, however, surpassing them.

[278] The Makú are the region's exclusive manufacturers of the
[411] handsome panniers of cipo, "aturá" type, of curare (poison for
[567] the arrows), and of the original weapon, which is the sarabatana /blowgun/, products that they later deliver to those of other tribes, when they serve them as slaves.

[501] The Baniva or Arwake of the Içana manufacture, with exclusiveness, the grater and are likewise excellent canoeists.

[226] /78/ While the cacurí, as a fishing process, is general to all the tribes, the Pirá-tapuya have characteristic baskets for fishing, and sieves with their designs.

[301] As for the ornaments for the dances, originally only the Tukano group used the acangatara and the ornamental stone at the neck (VII-3, d). The yay-gõ (stick of the onça, VII-3, ç (3)) and the cipo shield (VI-2, e), which they use at the feasts, at the time of drinking the kaxpí (VI-4, i (3)), come from the Desãna (cf. Koch G., Zwei Iahre, 218).

/87 cont./

*101 [103] [648] In the vicinity of the cachoeira of Iauareté there is a place called Manao. Might this name for the Bará tribe have come from their former domicile in this locality; or vice versa (29)?

29. We heard it told that, when the Comissão Militar Demarcadora da Fronteira /Military Commission to Demarcate the Frontier/ was in Iauareté (in 1932), a group of natives presented themselves, asking for passage to the capital of the State, Manaus. The Comissão, however, did not grant this to them, and, after staying a few days in the vicinity of Iauareté, they returned to their povoados. And that, because of such an episode, the place where the natives pitched camp became known as Manao. Nevertheless, Pe. Limpens assured us that this locality has always been called Manao. And, it must be noted, Pe. Limpens has resided in the region since 1916.

[144] We know little about the ancient Manao. It appears that they had more regular and pleasant physiognomic features. The present Bará are less corpulent than the Tukano, and physiognomically more pleasant as well, /88/ fairer, with not very prominent malar and less marked Mongoloid features (30).

30. In part this agrees with the information of Koch Grünberg, who describes them to us: "slender in body, well-proportioned, smaller than the Tuyuka, finer countenance, black eyes, less receding forehead, nose high and slightly convex, large mouth, thick lips." According to what the Indians say, Koch would have been the first white man seen by them, and the one who went up to the headwaters of the Tiquié.

/89/

c) BÁ:RE-MASÃ OR TẽMYÚ-TAPUYA

*101 1) People-Name-Language -- The idiom of the Bá:re-masã, or "food people," likewise belongs to the family of Tukano languages. As can be verified by the Vocabulary that we collected (cf. "Idiomas Indígenas da Amazônia /Indigenous Idioms of Amazonia/"), it is quite close to the language of the Roéra. We met a representative of the Bá:re-masã Tribe living among the Íde-masã of the Comé--ía (maloca Bõhõ-rya-hidó, mouth of the stream of the spider). He was (in August of 1956) a type of about 38 to 40 years old, short in stature, fat, skin of a light bronze, nose small and high at the point, rounded face, not very prominent zygoma, and almost cymotrichous black hair. He had pierced ears, with a plug approximately one centimeter in diameter stuck through them, the largest orifice in the lobes that we have found among the various tribes of the Uaupés.

[144] [301] [304] [171]

The law of the exogamy is also in force within the tribe, and marriages seem to be concluded with the Hanẽra, Bará, and Íde-masã.

[582]

2) Habitat and inhabitants -- The tribe of the Bá:re-masã is very reduced in members. We know of the existence of a maloca on the stream Umĩ-ía (stream of the japú /bird/), tributary of the left bank of the stream Timí-ia (stream of the otter), which, in turn, flows in on the left bank of the Pirá-paraná, a little above the mouth of the Comé-ia.

3) Divisions -- The above informant, called Títõyã (also known by the name of Domingos), indicated to us as being divisions of his tribe: 1st. -- Íde-masã, 2nd. -- Ogóro-sõroa. It is probable that the first subdivision, Íde-masã, is the principal tribe of the Comé-ia (cf. IV -- 2, h) considered related to the Bá:re-masã, and not a simple division of the latter. The Ogóro-sõroa are the Hógolo-tsõloa or Tsõroa mentioned by Koch-Grũnberg (Z. I. 370) on the Yauacacá-Igarapé, almost identical to the Edúrya in idiom.

[115]

/91 cont./

*101 f) EMÕÁ-MASÃ OR GUARIBA-TAPUYA

1) People-Name-Language. -- Emõá, in the native idiom, is the name of the guariba /howler/ monkey. Their language also belongs to the Tukano family /92/ (cf. Vocabulary in "Idiomas Indígenas da Amazonia"). We found /some words, perhaps a line of the text, are missing here in the original source/ [144] Ide-masã of the maloca Bũhõ-rya-hidó of the Comé-ia. This was a type of average stature, slender body, delicate features, not very prominent zygoma, elongated face, high, thin nose, skin lighter than that of the Tukano, fine, black, somewhat [171] wavy hair.

[582] Tribal exogamy is observed. We know of marriages with Ide-Masã, Hanẽra, and Barã.

2) Habitat and inhabitants. They inhabit the forests between the headwaters of the Tiquié and the river Pirá-paraná. They are few nowadays, according to the informant, who could give us barely 3 subdivisions. It is to be noted that, according to the informant, the Yebá and Roéra are part of her tribe. This agrees with some information obtained three years previously from a Yéba, who, among the divisions of his tribe, named [361] the Emõá and the Roéra (cf. IV-2, t). If the Yéba are to be included among the Emõá, these would be, in all, several [171] hundreds of individuals, because the Yéba live in several malocas in the region embraced between the Comé-ia and the Pirá-paraná.

Koch Grũnberg (Z. I. 401) speaks of the greatly feared Guarĩua or Guariba-Tapuya located below the Jurĩ and Passé, that is, in the basin of the river Japurá. The Emõá can not be identified with these Guariua-Tapuya, but rather with the Õmõá of the sources of the Tiquié.

[115] 3) Divisions. Informant, the Indian woman Misirã, about 50 years old (1957), also known as Joaquina, wife of the Ide-masã tuxáua of the Comé-ia:

/108 cont./

*101 as brothers or relatives of those of another tribe, with matrimonial interdication, although they are distinguished, not only by the language, but even somatically or bio-ethnologically. This is the case, for example, with regard to the Tukano and Barâ.

3) Divisions -- The informant above indicated to us only the Yebá-Yetána. Various tribes, such as the Hanêra, Yebá, Emôá, indicated as their subdivision the Roéra or Taraíra. Is it actually a matter of /109/ subdivisions of these tribes, or do the Roéra constitute a tribe per se? If the dialectic difference is small, as the Vocabularies compared reveal to us, the somatic one is greater, in spite of the matrimonial arrangement that binds these tribes. If we keep in mind the fact that among all these tribes exogamous marriage is in force as a strict law (cf. 1, a (1)), matrimonial non-interdiction could serve as a criterion for distinguishing the tribes, although the interdiction is not always useful as a classificatory criterion.

r) SURIRÁ OR SURYANA

1) People-Name-Language -- They call themselves Surirá, meaning unknown, and they are called Suryana by those of other tribes. Probably it is the same tribe as the one called Cirango by Curt Nimuendajú.

Their language belongs to the Tukano group, as is seen in the Vocabulary that we collected and recorded (cf. "Discoteca Etno-linguistico-musical" and "Idiomas Indígenas da Amazônia"). Possibly the one that comes in the 16th place in the linguistic classification of Chestmir (cf. "Idiomas Indígenas da Amazônia"), and he has located it erroneously on the river Caiari.

[144] [171] [829] They are lighter in complexion than the Tukano, small face, less Mongoloid features, and also shorter and less corpulent than they are. Morally more decayed, they are regarded by the Tukano as inferior, and they judge themselves as such. They are, in reality, slower in assimilating civilization, lazier, less